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ABSTRACT

To improve preparation of school administrators, attention must be given the issues of race, ethnicity, gender, and social class. Two studies are presented. One, entitled "Preparation of Educational Administrators for the 21st Century: Graduate Student Voices on Issues of Diversity" (Joan Poliner Shapiro, Laurence Parker) captures the perspectives of graduate students regarding their own experiences in graduate preparation programs for school administrators. Students of different racial, social, and gender backgrounds discuss their reflections and perspectives on the condition of diversity as it affects their own education and on their work situations. The second study, entitled "Race, Ethnicity, Culture, and Values: A New Emphasis Needed in Administrator Preparation Programs," (Barbara Jackson) describes the urgency of revising preparation programs to include study and reflection about our pluralistic society and schools. Suggested instructional techniques are included. (33, and 51 references, respectively) (SI)

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The Importance of Being Pluralistic

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The Importance of Being Pluralistic

NOTES ON REFORM

Notes on Reform is a publication of the National Policy Board for Educational Administration. The purpose of this series is to disseminate information about programs, projects, ideas, or issues related to the improvement of preparation programs for school administrators. Program descriptions, project evaluations, strategies for improvement, research reports, policy proposals, think pieces -- or any other form of information about innovations or proposed program improvements in educational administration -- could be a source of ideas for others interested in reforming our field. Requests should be forwarded to staff headquarters for the National Policy Board: University of Virginia, Curry School of Education, 405 Emmet Street, Charlottesville, VA 22903, attention Terry A. Astuto or Linda C. Winner (Co-Editors), or Deborah A. Polen (Assistant Editor), (804-924-0583).

THE IMPORTANCE OF BEING PLURALISTIC

The need to improve preparation programs for educational administrators emanates from the over-arching need to improve schools for children and teachers. Schooling is occurring in a world which is increasingly pluralistic. However, most preparation programs for educational administrators have not responded meaningfully and systematically to the realities of a multi-racial, multi-ethnic, multi-class society. In fact, critics and graduates of these programs have both observed that with the possible exception of required courses in the foundations of education, little attention is given to the array of perspectives and values that have meaning and promise for schools of the future.

This issue of **Notes on Reform** contains two manuscripts that deal specifically with issues of race, ethnicity, gender, and social class as they relate to the preparation of school administrators. Joan Shapiro and Laurence Parker (Temple University) are involved in a study designed to capture the "voices" of graduate students regarding their own experiences in graduate preparation programs for school administrators. The findings of their pilot study are reported here. Barbara Jackson (Fordham University) convincingly describes the urgency of revising preparation programs to include study and reflection about our pluralistic society and schools. Suggested instructional techniques are included.

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PREPARATION OF EDUCATIONAL ADMINISTRATORS FOR THE 21ST CENTURY: GRADUATE STUDENT VOICES ON ISSUES OF DIVERSITY

by

Joan Poliner Shapiro
Laurence Parker
Temple University

PREPARATION OF EDUCATIONAL ADMINISTRATORS FOR THE 21ST CENTURY: GRADUATE STUDENT VOICES ON ISSUES OF DIVERSITY

The pupil population of public schools in the U.S. is becoming multi-racial and multi-ethnic; demographic projections indicate that this diversity will expand rather than contract. The movement away from a predominately white, middle-class society will require educational administrators who are cognizant of the special and growing needs of the different population groups that will be attending elementary and secondary schools in the 21st Century.

In this paper we describe an initial investigation of the needs of graduate students of educational administration, the majority of whom are also administrators in schools in which pupils are from diverse backgrounds in terms of race, gender, social class, and/or ethnicity. We also discuss the needs of graduate students who are administrators in districts where they are different from their colleagues with regard to race and/or gender. In this on-going study, we raise questions such as: What learning would be most valuable to school administrators who deal with diverse constituencies and cultures? How can white, middle-class, predominately male administrators address the needs of Hispanic, African-American, and Asian children? How can educational leaders avoid reproducing societal patterns in which some groups are not given opportunity in schools? To obtain this information, we conducted in-depth interviews with graduate students in one urban college of education. The project is but a beginning and will be enlarged by broadening the sample of interviewees, including not only more students but faculty as well, and by increasing the number and variety of college campuses. We also plan to expand our definition of difference to include those administrators who work with other diverse groups, such as differently-able, bilingual, and older pupils.

We hope that our pilot study will serve as a forum for discussion. If, in the course of your discussions, you have ideas concerning diversity and its impact on the curriculum of educational administration programs, we would like to hear your views. We are interested in locating departments in which graduate students are dealing with diverse pupil populations in their schools or are coping with their own differences from other administrators in their districts. If you think your setting would be appropriate for our future research plans, please contact us. We wish you much success in your reform effort and hope that you will take into account the concept of diversity as you make changes in your curriculum for the present, as well as for the year 2000.

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PREPARATION OF EDUCATIONAL ADMINISTRATORS FOR THE 21ST CENTURY: GRADUATE STUDENT VOICES ON ISSUES OF DIVERSITY

The preparation of educational administrators in the United States has focused on the "one best model" described by Cooper and Boyd (1987) as "state controlled, closed to non-teachers, mandatory for all those entering the profession, university based, credit driven and certification bound" (p. 3). Needless to say, such a model has seldom dealt with issues of gender, race, ethnicity and social class (Giroux, 1988). These omissions may have been tolerable at a time when some homogeneity existed in the student bodies of many American schools in which white middle-class pupils proportionally outnumbered other groups. Now these omissions are inappropriate because (1) educational administrators interact with students and parents from a variety of backgrounds; and, (2) by the year 2000 "one out of every three Americans will be a member of a minority group" (A Nation Prepared, 1986, p. 14).

Despite a growing literature on these issues of race, ethnicity, gender, and social class in education,[1] there continues to be an absence of discussions of diversity in school administration programs. This is problematic because a multitude of ethical, social, and political dilemmas have arisen with few administrators prepared to handle them. Examples of these issues include tracking, placement of minority students in special education, hostile administrative climates due to difference, and women teachers versus male administrators (Bell and Chase, 1989; Burbules, 1989; Gartner and Lipsky, 1987; Oakes, 1985).

Further, in fields such as African-American Studies, Women's Studies, Ethnic Studies, Oriental Studies, and other interdisciplinary areas, a wealth of new material exists which has yet to find its way into the mainstream of the educational

administration literature. Readings, films, in-class exercises, and outside projects related to these interdisciplinary fields could be beneficial in providing school leaders with new understandings and insights on diversity. This new thrust could also offer some options to educational leaders in dealing with difference.

DESIGN OF A PILOT STUDY

This paper describes the findings of a pilot study designed to investigate issues of race, gender, ethnicity and social class within the context of the education of current and future school administrators. Specifically, the project explores the extent to which conceptual frameworks of analysis and research on diversity have entered into the educational experiences of graduate students. This paper presents the critical reflections and perspectives of these students on the condition of diversity as it impacts on their own education and on their work situations. Their experiences and criticisms have implications for curriculum revision as well as for policy modifications in educational administration.

Data Source and Methods

The purpose of this pilot study was to capture the experiences of graduate students of educational administration. Consequently, interviews were conducted with nineteen students who attended or are attending one large college of education in an urban setting on the east coast. The sampling strategy utilized for this initial study, which will be part of a larger investigation, was purposive (Chein, 1981). Interviewees were beginning students, advanced students, and graduates who were representative of different race, ethnicity, and gender. From these different backgrounds, numbers of diverse perspectives were heard. Importantly, these graduate students were also administrators in public and private urban, suburban, and rural schools. The composition of the student bodies with whom the administrators work included varied percentages of white, Black, Asian, and Hispanic

pupils. A small number of those interviewed worked with homogeneous student populations. These interviewees were usually administrators who were different from their colleagues because of their race or gender.

Interviewees consisted of twelve white females, four African-Americans (three women and one man) and three white males. Of the total, seven worked in urban settings and the remainder in suburban and rural environments. The population ranged in age primarily from late 30s to early 40s. All claimed to be middle-class.

Semi-structured interviews were conducted lasting approximately thirty-five to forty-five minutes. The semi-structured format allowed the researchers "to respond to the situation at hand, to the emerging world view of the respondent, and to new ideas on the topic" (Merriam, 1988, p. 74). The interviewers sought information about demographic features, curricular background on diversity, work experience, and professional values. Specifically, questions were asked such as: Was or is information on diversity taught in the educational administration curriculum the interviewee followed? Should information on diversity be included in the educational administration curriculum and, if so, in what form (i.e., as discrete courses, as a portion of a mainstream course)? Was the new scholarship on race, gender, ethnicity, and social class a part of the interviewee's education, and if so, what was read? What learning would be most valuable to school administrators who must deal daily with different constituencies and different cultures? What knowledge would be useful in dealing with students and faculty of varied races, social classes, and sexes? Triangulation was used whenever possible to note similarities and differences between respondents' answers. Additionally the two researchers compared interview logs.

VOICES OF GRADUATE STUDENTS

For this paper, the voices[2] of the graduate students will be heard. In this section, their responses have been drawn together into categories. The first four categories or patterns illustrate responses of all the interviewees to issues on difference relating to the curriculum. The remaining categories deal with the comments of graduate students on the issue of diversity according to their gender, race, and work environment. In some instances, patterns emerge which indicate possible directions for changing the educational administration curriculum for the future.

Informal Learning about Diversity

Students felt that there was very little information on difference in the formal curriculum. The paucity of information did not mean that the discussion of diversity was ignored; indeed, many students stated that they did learn about this topic through informal interactions with peers or on their own initiative through readings in the area of diversity. One white female graduate student, who is an administrator in a suburban school district, had a name for learning from her peers. She called this, "learning through asides," and explained:

> "I learned through asides -- being in classes with City X teachers and administrators who shared their experiences. It has been a benefit to be with diverse students."

Another white female graduate student from a Catholic school within the city felt that she too learned from the other students in the class:

> "The greatest aspect of Y University is its broadening aspect. At Z University before, there was no diversity. Here there is interaction with diversity."

Not only were students aware of learning from city administrators, but some of the urban school leaders were conscious that they were teaching their classmates. One white female from a school which is 90% Black said, "If anything, the fact that I

worked in the city in some ways was educating for others." Another white female, who is a principal in an integrated suburban school, said her acquisition of knowledge about diversity stemmed from her own experiences and interactions in classes with administrators of diverse races:

> "I felt I got some preparation from the doctoral program when it came to racial issues. But it was actually a combination of the program and my own multicultural life experiences that I brought with me. I actually learned more about these issues through student-student interactions in my classes."

Formal Exposure to Diversity

Respondents wanted exposure to various aspects of diversity. The responses varied widely in terms of what kind of information was viewed as important to educational administration students. For example, one white female student from an urban school expressed her wish that all students should learn more about African-Americans:

> "I really do think that folks need some way to get an understanding of the Black position. . . . They need to learn to be sensitive without being patronizing."

A white female suburban administrator was more interested in class issues than in race. She suggested:

> "Yes, stress socio-economic issues. A friend of mine who moved to X district has found it very different to work with the lower class. . . . One district has more parental involvement; county involvement. Another has single-parent families. It makes a difference when you are rich; you rarely get anyone home during school hours. In a conservative farming community, there are answers at home -- mom's at home."

A white male administrator, involved in special education, focused on his specialty when dealing with difference and advised that it be incorporated into the training of all school administrators:

> "Regular administrators and teachers should be prepared. They need to go beyond special education at Y University. The job of the special education program may be dying out; there is less and less need for them. We should go in that direction. Special education people can be resources to districts."

Exposure to the New Scholarship

About half of the interviewees indicated that they had received no exposure to the "new scholarship" on women, race, and social class. Those with formal background in the "new scholarship" mentioned courses within their program focusing on gender, on race, on difference and the law, and on contemporary issues. However, when probed there was no clear consensus on what the new scholarship was. One white female indicated that she had learned something of this area in a course on current issues. There she had read books on the disadvantaged. She had also read about women in administration. However, what first came to her mind was the following:

> "I have attended lots of workshops in City X. Many times there have been seminars on desegregation in schools."

In two cases, the learning in this area came from universities previously attended. One white female said:

> "In Ohio, I was exposed to Henry Giroux's work. I found him infinitely interesting."

A white male stated:

> "At University X, yes; Sarah Lightfoot's work which was very interesting. I guess I was exposed to it and on my own related to it through anthropology, ethnographies of inner city schools."

One African-American principal in a large urban high school said he was only familiar with the scholarship on race in relationship to the effective schools movement:

> "I'm familiar with the new scholarship as it pertains to race and effective schools research. But I've done most of this reading on my own and I am not familiar with the scholarship in other areas."

Another white female principal from a suburban school said her knowledge of the new scholarship consisted of the legal issues facing women and minorities:

> "I have been exposed to it, particularly in a legal sense -- mostly concerning the court decisions and legal articles written about discrimination against women and minorities."

Curriculum Change with a Focus on Diversity

Many graduate students responded to the question of curricular change by indicating a need for the study of diversity in their formal preparation. When asked what might have been useful in graduate work in dealing with diversity, one white female student suggested: "I think topics on diversity fit appropriately into the current curriculum." Previously in the interview, she had indicated where these topics could fit, and in so doing, advocated a mainstreaming approach to diversity when she advised:

> "In problem solving, it was so practical. Problems could have addressed differences. Why not teach diversity through simulations, role plays. I don't know if we need a course; it could be dealt with best in subtle ways."

One white female principal in a rural area wanted to see more diversity in terms of field placement. She also wished to see students in the program exposed to a broader curriculum:

> "I'd like to see more actual exchanging of field placement experiences among races, classes, gender, and geographic regions. I would have learned a lot to be placed in a big city field experience because I really would have gotten 'hands-on' experience on issues of diversity and its impact on urban areas. Also, more courses should include topics on or pertaining to diversity so educational administration students could be exposed to a liberal arts perspective on administration."

Another white female principal in a wealthy suburb thought that students should have been pressed into talking more openly about diversity through the use of case studies:

> "I think more students should have been forced to take a stand in their classes on issues pertaining to race and gender. Often the class would talk around these issues or speak to the facts. But students should have been placed into evaluating hypothetical case studies and then defend their actions on practical problems concerning race and gender."

A white female principal in an integrated suburban middle school suggested a comprehensive exposure to diversity. She thought that two types of education should be offered to all students in the educational administration doctoral program. Both courses of study would deal with multicultural awareness for future student and staff interactions:

> "Two tiers of courses should be required for educational administration students. The first tier of courses should get them familiar with the historical, socioeconomic, cultural aspects of multicultural education, gender education, and class issues in education with regard to the kids in the schools now. These courses should focus on the kinds of strategies that could be used in a multicultural/gender/class setting to deal with problems like teen-age pregnancy, drugs, drop-out prevention and low academic achievement. School administrators have to be more aware of these problems and how to use the culture of the group and historical understandings of socioeconomic factors to address these school problems.
>
> The second tier should deal with the administrator's sensitivity. Sensitivity needs to be addressed not only on race, class, and gender, but age, weight, and sexual preference, too. A component should include how principals can assess teachers needed for multicultural settings."

The Voices of White Female Administrators

Among the twelve white females interviewed, a continuum emerged in terms of exposure to issues of gender and race. One woman expressed the feeling that she was too well prepared for diversity:

> "I was adequately prepared. I have few minorities to work with. I was prepared to meet any kind of situation. I'm not really using this preparation."

A principal from an integrated suburban school stated a middle-of-the-road point of view:

> "I'm an advocate for women but not a rah-rah feminist. I have not felt discrimination but I know of it. I see a need for everyone in the program to at least be exposed to these issues of race and gender so they will act more professionally toward their colleagues through a greater understanding of difference. I knew of discrimination through the talks I had with my minority teachers with regard to why they would not sit in the lunchroom with the rest of the teachers. The reason why was because many of them were discriminated against in the 1950s and 60s

when they tried to integrate the teachers' lunch area. So now they stay to themselves. So administrators who have not been discriminated against should at least be aware of it."

The other extreme of the continuum was expressed by a white urban female administrator:

"Courses were not geared towards the school I am in. Diversity was not addressed, nor felt needed."

The Voices of Black Administrators

Among the four African-Americans, three of whom were women, there was a range of opinions on the need for exposure to issues of racism within educational administration programs. One Black woman seemed to be unaware of racism as a problem as she spoke continually of uniting all groups, regardless of diversity. Her unwillingness to acknowledge difference might place her on the side of the continuum which one might label cultural homogeneity. She expressed her beliefs this way:

"I want more work on school climate. I would like this to build unity. At social events, one group comes, not the other. Blacks come to one event and Italians to another."

More of a mid-point on the continuum can be seen in the comments of an African-American vice-principal in an urban alternative public high school for special education. She did not have any illusions about the changing of people's attitudes on race; nevertheless she thought that there should still be an effort made to expose students to diversity in the curriculum. She also hoped that exposure would lead to identification and through this process, informal networking would occur:

"I think there needs to be more focus on networking for all groups, races, and genders. When I went to Y University in the 1950s as an undergraduate, there was a lot of racism directed toward us. I once ran for homecoming queen and my picture in the student administration building was defaced because I was Black. So in a lot of ways I feel you have to give up on changing attitudes. But future programs should focus on trying to at least expose students to diversity and discrimination and encourage more students to network with each other, similar to the way white males network in terms of finding jobs."

Two other African-American administrators saw a definite need for exposure in the program to issues of not only racism but classism and sexism as well. One interviewee, who is a principal in a suburban school, said:

> "I believe the department should have made more of an effort to incorporate issues of race, gender and class in the curriculum in order to help the teachers and future administrators deal with these issues."

The Voices of White Male Administrators

There appeared to be an awareness of diversity among the white male administrators although they did not call it that. One white male administrator trained in special education was concerned about the need for education for all administrators that focuses on disabilities; another white male was interested in formal instruction on the family, in particular, the single-parent family, as a vehicle to discuss issues of race and class; and the third white male said he felt at ease working in a lower class, 30% Black district. In the latter case, this was the district where the administrator had been born and raised and he felt at home with the majority of the parents and teachers; in fact, a number of current teachers had been his teachers. He said:

> "I came from the group. Although I am different and live in the suburbs, I am from them. Ethnically, I am the same. I can hear parents; they use the same words I use. They have the same values, same beliefs as I have."

The Voices of Urban Educators

The consistent pattern among the city administrators was that urban issues were not dealt with in the formal curriculum. Concerns for an urban education focus in educational administration programs were expressed by all of the city administrators, whether Black or white. One African-American vice-principal in an all minority urban high school was representative of this perspective when he said:

> "I definitely detected a strong WASP bias in the doctoral program. There should have been much more emphasis on diversity, multicultural education, gender, and social class issues, particularly as they relate to urban education. I want to repeat, there needs to be more of an emphasis on urban education in this program."

A white female urban administrator suggested:

> "Hire more diverse faculty. They will come in with a certain predisposition more favorable to minority, women, and urban concerns and this will show in their research and how they teach their courses."

Another white female administrator in a Black/Hispanic elementary school said:

> "We need to hear more from minority and white educators who are working in urban areas so we can learn from their experiences and struggles. We need more readings and experts with a wider variety in the field to speak to us, because the professors we have now and what they say are at variance with what I am going through in my urban setting."

DISCUSSION OF RESULTS

Results indicated that there has been very little systematically and formally taught in the areas of race, gender, ethnicity, and social class throughout the entire educational administration curriculum of those interviewed. Findings also indicated that many students were learning informally from the urban administrators. This result corresponds to some of the views expressed by the respondents in Edson's (1988) work on white and minority female administrative aspirants. In that study, as well as ours, many of the interviewees enjoyed the intellectual stimulation they received from each other. An informal learning process was functioning through peer interaction both inside and outside of the classroom.

Initially, we thought that there would be a clear need for preparation in diversity for practicing administrators who were dealing with differences in their daily work. The findings revealed that the need existed; however, what was requested was more complex and varied than originally expected.

While a majority of those interviewed indicated that they would like some training in diversity, the preparation desired varied considerably, focusing on one to

two forms of difference at the most rather than all kinds. For example, white females generally emphasized gender or racial awareness, while Black males and females tended to look at race as their most salient issue. Interestingly, in both of those groups, a continuum of interest in gender and race was noticeable, moving from unawareness of these issues to very real knowledge of social injustices. The responses of the white female interviewees seemed to typify a stage or phase theory approach to difference which has been well documented in feminist literature (McIntosh, 1983; Schuester & Van Dyne, 1985; Thomson-Tetreault, 1988).

Black male and female administrators expressed views on race ranging from a perspective relying on cultural homogeneity to one of extreme awareness and identification with race and racism. This latter response might be indicative of a desire among these respondents, as well as a few white administrators in urban and suburban multicultural environments, for a more systematic effort to include the various forms of scholarship on race, school achievement, the history of minority schooling, and institutionalized racism (Anderson, 1978; Jackson, 1989; Ogbu, 1987).

The interviews revealed a range of awareness on issues of sexism and racism indicating that it would be worthwhile to at least expose these groups to the kinds of issues that deeply affect their working lives. Lack of exposure is quite problematic, particularly when these administrators may be regarded as role models, mentors, and sponsors by students and faculty of the same gender or race. In these instances, certain expectations are raised and these individuals as educational leaders should at the very least know what may be expected of them.

The respondents offered a number of suggestions for providing information on diversity and for curriculum modifications in educational administration. One offered the idea of trading places in the field work experience with another administrator in an entirely different environment. In this way suburban graduate

students could experience first-hand what it is like to be an urban administrator and vice versa. Another indicated that students should be forced to take a stand on issues pertaining to diversity through the use of case studies. The hypothetical cases could be utilized to help the students formulate their own stands on these issues. Another student advised that in- and out-basket problems, when presented in courses, could focus on difference. In this way, graduate students would be able to solve relevant problems related to gender, race, and class. One student thought a required course on diversity would be helpful; another recommended more of a liberal arts perspective in the teaching of educational administration which would open the way for interdisciplinary points of view. Finally, one student suggested a most ambitious two-tier curriculum. In the first tier, educational administration students would be exposed to information concerning diversity and problem solving. In the second tier, sensitivity training and preparation in assessment approaches would help principals evaluate their staff in multicultural settings with more knowledge and empathy.

The tension between theory and practice has caused great debates within the educational administration curriculum (Silver, 1983). For many of the students interviewed in this study, a combination of practical knowledge with theoretical background was important. Clearly, they were calling for an exposure to a knowledge base associated with diversity as well as an emphasis on practical approaches related to difference.

This pilot study also revealed a great deal of resentment by the urban administrators towards what they saw as a WASP suburban bias. This mirrors the concern voiced by The Urban School Administration Initiative sponsored by the University Council for Educational Administration (UCEA) and the Danforth Foundation to develop expertise and knowledge for practicing urban administrators.

This concern with urban educational administration raises an additional issue of whether or not there is the potential for greater learning or for possible conflicts among the mixed classes of urban, suburban, and rural students. We found a great deal of learning taking place between the suburban and rural administrators and those from the urban schools, particularly minorities. We do not mean to imply that the urban administrators know more than their suburban and rural counterparts with regard to diverse populations and schooling. To the contrary, many personal testimonies have shown this not to be the case (National Coalition of Advocates for Students, 1988). However, questions regarding urban and suburban-rural administrators might be raised on at least three levels: (1) were the urban administrators learning from the suburban-rural administrators, or was this a one-way process; (2) could there be negative reactions by suburban-rural students who might not see a real need for interaction with the urban graduate students because "their problems are not my problems"; and (3) could the urban administrators' exposure to diversity be perceived by the other groups of graduate students to be primarily a series of negative rather than positive experiences? The dynamics of classroom interactions among urban, suburban, and rural administrators pertaining to curriculum diversity will be a fruitful area of discussion. Through the larger study of which this pilot is only the beginning, we will be able to investigate how administrators' voices conflict, are multifaceted, and are sometimes silenced with regard to gender, race, and other areas of difference within a classroom in which representatives from different school settings meet.

It is interesting to note that almost all of the students mentioned some aspect of diversity in their interviews. We believe that this might indicate that they are thinking about the complex and conflicting nature of various levels of diversity, particularly as it relates to the interactions of various groups within schools and

the larger society. It could be that the graduate students' voices are indeed multiple and varied with regard to diversity. Professors may have to address difference in the classroom in many ways. A monolithic, parallelist form will not do; what is needed is a curriculum that stresses the myriad theories and practices related to all forms of diversity and discrimination in education (Hicks, 1981; McCarthy & Apple, 1988).

In conclusion, those of us in educational administration often attempt to formulate curriculum modifications in a vacuum. Although we have heard only a few voices in this study, it is hoped that more interest will be taken in the needs and concerns of our graduate students. Through these mature individuals, who are often at the same time practicing administrators, we believe that the field can be reconceptualized to include the previously excluded areas of diversity that are already salient features of schooling and administration. In this way, those of us who are professors of educational administration will be able to design curricula of meaning and of value for the preparation of school administrators for the 21st Century.

Notes

1. Currently works by Apple (1983), Foster (1986), Giroux (1988), Gliedman & Roth (1980), Jackson (1989), Ogbu (1987), Ortiz (1982), Ortiz & Marshall (1988), Merchant (1981), Parker (in press), Pavan (1985), Shakeshaft (1987), Shapiro (1987), National Coalition of Advocates for Students (1988), and Yeakey, Johnson, & Adkison (1986) are but a few writings related to educational administration which address issues of race, ethnicity, gender, and social class.

2. The authors realize that the term "voices" now has multiple and conflicting meanings in the area of curriculum and teaching (Ellsworth, 1989). Although an in-depth debate on this term is definitely needed, it is beyond the scope of this particular paper. Furthermore, in this pilot study, the authors tried to encompass a spectrum of current graduate students and former students' views on the exclusion of race, ethnicity, gender, and other forms of difference in the educational administration curriculum.

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RACE, ETHNICITY, CULTURE, AND VALUES: A NEW EMPHASIS NEEDED IN ADMINISTRATOR PREPARATION PROGRAMS

by

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RACE, ETHNICITY, CULTURE, AND VALUES: A NEW EMPHASIS NEEDED IN ADMINISTRATOR PREPARATION PROGRAMS

To focus this broad, complex, complicated, abstract, yet very real topic, I decided to use the familiar questions of why, what, and how. I begin with a value judgment which I want to make clear. My premise is that very little attention has been given to issues, ideas, and concepts related to race, ethnicity, culture, and values in the preparation of school administrators. There is an urgency to assigning a new emphasis to these topics, as I will explain in the "why" section.

In the "what" section I have included references to the major immigrant or ethnic groups, but greater emphasis is given to African-Americans, both because I am most familiar with this group which is my own heritage and because the way in which this group has fared in American society has had an influence on all other people of color.

Finally, I will suggest some strategies and teaching approaches that I have used in administrator preparation programs, primarily doctoral programs, in three different universities: two historically Black institutions -- one private (Atlanta University in Atlanta, Georgia) and one state-supported or public (Morgan State University in Baltimore, Maryland); and Fordham University, a private Jesuit University in New York City. These suggestions are based on the belief that our multi-cultural society -- part of an ever shrinking multi-ethnic, multi-racial, multi-cultural world -- is a wonderful kind of world. Further, we can in our own society hold certain American values in common that are essential to keeping a country one and, at the same time, we can respect and hold dear the differences that stem from our various ethnic backgrounds and traditions.

This philosophy has not always been widespread in America or in the schools, which reflect the social order. We must believe that all children can learn and will succeed. And equally importantly, even with the will to do, we must know what to do so that young people and ourselves can learn to respect and appreciate those who are different.

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RACE, ETHNICITY, CULTURE, AND VALUES: A NEW EMPHASIS NEEDED IN ADMINISTRATOR PREPARATION PROGRAMS

Little attention is given to the important issues of race, ethnicity, culture, and values in preparation programs for school administrators. The purposes of this paper are to:

1. Provide a rationale for the inclusion of meaningful information about race, ethnicity, culture, and values in the preparation programs of school administrators and demonstrate the urgency of new emphases in these areas;

2. Illustrate the kind of information about race, ethnicity, culture, and values that might be included in preparation programs for school administrators;

3. Identify instructional strategies for introducing and broadening the knowledge and understanding of potential school administrators about issues related to race, ethnicity, culture, and values.

This paper is organized around questions of why (which builds the case for the importance of attention to this topics), what (which describes possible content areas), and how (which illustrates instructional strategies).

WHY?

Changing demographic features provide the first and most obvious reason for the need for a new emphasis on issues related to race, ethnicity, culture, and values in preparation programs for school administrators. The facts are well established that the population as a whole and the student population, especially in the public schools, has changed and will continue to change in the next century. In the large urban schools, whites are no longer the majority. When African-Americans and Hispanics are combined the "minority" is now the numerical "majority."

These demographic changes are significant for more reasons than just the numbers. These are the populations that the schools have not served well in the past. For instance, the reports on dropout rates and on the numbers of students who graduate from high school without minimum literacy skills are well known. At

least part of the reason for these worrisome outcomes of schooling may be a lack of understanding of the culture of the various ethnic groups represented by the new majorities. Evidence supports the contention that our expectations for these groups have not been the same as for the white majority, which suggests an examination of our own prejudices and beliefs.

If we re-examine the mission of the schools, it is obvious that educators can no longer avoid responsibility for failing so many children. Traditionally there have been at least three goals or purposes for public schooling: first, the development of the intellect, the reasoning powers of all the children for whom the school has a responsibility; second, the preparation of young people for a productive adult life through work, college, careers; and finally, the preparation of the next generation to take their place as citizens by understanding the traditions and history of the past and the civic responsibility of the future. This last goal was a primary reason for the establishment of schools in a democratic country. If citizens were to participate in making decisions about their country, they needed to learn how to exercise these rights. The responsibility of the schools for developing literate and educated citizens heightened in response to the early waves of immigrants. There is an urgency that the schools continue to fulfill this goal with immigrants from different shores. Fulfilling this obligation may be more difficult in light of the perspectives and values of the more recent immigrants, making more urgent the need for understanding the cultural traditions of the ethnic groups.

In the past, the assumption was that immigrants would become assimilated into American society -- thus the metaphor of "the melting pot." But in recent years, as the barriers based on ascriptive characteristics (race, color, national origins) have been removed, there has been a resurgence of ethnic consciousness. This new phenomenon needs to be understood by our future educational leaders. Reverse

discrimination and affirmative action have become symbols of a new mood often obscuring the real issues.

As the laws were changed, various ethnic groups found that it was to their advantage to maintain a group identity -- that pluralism not assimilation should be the goal. Future leaders need to explore these attitudes and views.

A final reason for the urgency to include exploration of these themes and ideas in administrator preparation programs is related to the leader/administrator directly. The leader articulates a vision for the future and often translates this vision into a shared one and then into collective action. To do this, the leader's ideas must be rooted in reality, in an understanding of the society in which the schools function. Beyond this, leaders must know themselves and be comfortable with their own ethnic identity. A recent book by Elaine Pinderhughes (1989, p. 19) describes this need for all practitioners:

> When practitioners are clear and positive concerning their cultural identities, they are more able to help their clients to be so also. It is not possible to assist clients to examine issues concerning cultural identity and self-esteem if helpers have not done this work for themselves.

And so with the educational leaders of the future. Can they help young Black and Hispanic students, and all the others in their care to develop their self-esteem and sense of self if the leaders are not comfortable with who they are?

WHAT?

Several disciplines are involved in the exploration of these issues and concepts:

- history and political science, government and civics;
- sociology and anthropology;
- humanities, especially literature.

This last area is not often included in preparation programs, but when one considers that values, beliefs, and relationships with people are at the very center of the

work of educational leaders, the inclusion of literature should become obvious, for these are the very issues addressed in literature.

Definitions

One way to begin exploring these ideas is to discuss definitions of race, ethnicity, culture, and values provided by the fields of sociology, anthropology, and even biology.

Race. Discussions of race need to be informed by a variety of areas of study. For example, at one time, biologists were convinced that all mankind was divided into definable races: black, white, yellow, and red. Although this idea no longer is defensible in scientific terms, race is still very much a social definition in America. Race has been used almost exclusively for the identification first of slaves and then of the progeny of slaves and those freed after the Civil War. During the period of legal segregation, many southern states had laws that attempted to define Negro by the percentage of Negro blood, thus illustrating how deep-seated the prejudice against this group was. But the social definition still exists; note, for example, the title of the 1989 poll by the Harris Associates for the NAACP Legal and Educational Defense Fund -- "The Unfinished Agenda on Race." These definitions and the way they have been used over the years need to be discussed and explored.

The derivative, racism, is even more difficult to define in precise scientific or research terms, but again the ramifications of how this term is used by different groups must be explored.

Culture. Culture has been a fundamental concept in the disciplines of sociology and anthropology. In the early days of these disciplines culture was used to describe and analyze primitive societies -- those foreign to the investigators. In recent years, the elements of culture and their influence on behavior have been used with increasing frequency in other settings, especially corporations and schools.

One definition of culture is included in the Task Force Report of National Alliance of Black School Educators (NABSE) entitled, Saving the African-American Child (1985):

> Culture consists of the behavioral patterns, symbols, institutions, values, and other human-made components of society and is the unique achievement of a human group which distinguishes it from other groups. Culture is the sum total of artifacts which accumulate as a group of people struggle for survival and self-determination. Survival includes the preservation of one's people and one's self, the reproduction of one's people and one's self, and the care of the progeny which result. (p. 22)

Another view of the meaning and influence of culture, offered by Novak (1980), demonstrates the difficulty and the importance of struggling to understand culture:

> 'Culture' is not an easy concept, since so many institutions, rituals, and practices contribute to its shaping. Its ramifications are sweeping, subtle, and often unarticulated. Its effects upon us often lie below the threshold of words or even of consciousness. The culture that has shaped us shapes our way of experiencing and perceiving, of imagining and speaking, so deeply that it is very difficult to think our way outside it. It teaches us what to regard as relevant and what to count as evidence; it provides our canons of relevance and evidence. (p. 29)

The elements of culture include family life (male-female relationships, child rearing practices, views on intermarriage); community life (self-help organizations, neighborhoods); religion (organized churches; views of the present and the hereafter, how the unknown is explained); systems of communication through language and symbols; food; dress; recreation; literature; expressions of beauty through music, dance, the arts; and education (value placed on education; attitude toward schools). The essence of a culture is the sense of belonging and identification with the group.

A distinction should be made between acculturation, which takes place in the family and the community involving values and beliefs, and socialization, which refers to learning societal rules, regulations, and the social practices which generally takes place in schools and the workplace.

In sum, every child is born into a family which is part of a group with a

culture. The labeling of some children as "culturally deprived" was, therefore, inappropriate and inaccurate. What should have been said was that some children may have appeared to be deficient in the eyes of those who had been raised in a certain culture that they felt was the norm. Through the exploration of different cultures, it can be shown that there is value in all cultures. Then, the next step can be taken, i.e., investigating conflicts in cultures between the school and the family and determining what can be done to create new approaches to incorporate elements of other cultures.

Values. Traditionally, educational administrators have been prepared within a functionalist paradigm to serve as managers in industrial era schools. Values were considered inappropriate for consideration in this approach. This view is changing and there is increased recognition that schools do teach values -- more often informally and unconsciously than with an explicit statement. Williams (1988) composed a list of common values including: individual worth; equality; idealism; hard work; volunteerism; choices; rule by law; and scout law (defined as trustworthy, loyal, helpful, friendly and courteous). Potential school administrators need to discuss these and other values; they need to examine school policies and procedures to determine what values are fostered; they need to think through which values are accepted by the school's community.

Ethnicity. The last of these concepts is more recent in use by the social scientists but gaining favor as a more inclusive idea to understanding the differences that have too often separated groups. As with the other concepts, there are a variety of definitions. Glazer and Moynihan (1973, p. 4) suggest that the term refers to all groups of a society "characterized by a distinct sense of difference owing to culture and descent":

> The new word is "ethnicity", and the new usage is the steady expansion of the term "ethnic group" from minority and marginal subgroups at the

> edges of society to groups expected to assimilate, to disappear, to continue as survivals, exotic or troublesome--to major elements of a society. (p. 5)

As mentioned in the earlier section, there has been a move toward one nation, one world with many values, actions, ideas held in common. But as many commentators have suggested, "simultaneously . . . the late 20th century has also been marked by a resurgence of ethnic consciousness" (Novak, 1980, p. 31). It is this paradox that our future leaders need to acknowledge and learn to incorporate into their thinking about policies and procedures for the education of this increasingly diverse, ethnically conscious population.

Suggested Sub-Topics

Information, beliefs, research findings, and discussions about issues of race, ethnicity, values, and culture are greatly enhanced through the use of an interdisciplinary approach. The following topical areas illustrate the scope of content with which potential school administrators need to be familiar.

The U.S. Constitution. Reflection and discussion concerning the Constitution sheds light on the values, principles, dilemmas, as well as deep-seated prejudices that are important aspects of our history and culture. Potential educational leaders would benefit from a serious and critical review of the Constitution including (1) its content; (2) its treatment of difference; (3) the social mores reflected in it; (4) the principles it espouses; and (5) its implications for equity, fairness, and life in a pluralistic society. The significance of Article I, Section 2 (the famous or infamous "3/5ths" provision) is described by Derrick Bell in And We Are Not Saved.

The Immigrants. An essential area of study is an attempt to understand the ethnic groups that are America; the immigration laws that regulated the flow of immigrants; the push factors that forced people to leave their country; and the pull factors or conditions in America at the time the various groups came. Both the

push and pull factors varied over time resulting in waves of immigrants coming for different reasons and bringing different skills and aspirations with them. The settlement of new immigrants often created difficulties with those who had come earlier and may have become assimilated into American society. A study of the assimilation process expands our understanding of the role of the schools in the past and for the future.

African-Americans. The one immigrant group that deserves special attention is the one that came from Africa. There were significant differences between these immigrants -- both the push and pull factors -- that have made the issue of race a dominant one in American society since its founding. An awareness of these differences, though some occurred some years ago, is a necessary first step toward addressing the problems of today and tomorrow.

First, this was the only group who did not come voluntarily -- they were bought and sold. They came from many different countries with different customs, languages, and beliefs. Those who did survive the middle passage were separated from family and friends. With the ending of the slave trade in 1808 (another compromise of the Constitution), this was also the only group that did not have other waves of immigrants from the "old country" to keep alive the traditions and customs. Thus, after several generations, the immigrant from Africa was truly an "American" at least by place of birth, yet not even a human being in the eyes of the law. This leads to the second significant difference.

This was the only group subjected to the "peculiar institution" of slavery that had special characteristics unlike other forms of slavery. Most, if not all, could not work their way out of slavery after a few years. The only means of freedom were running away or being given freedom by the master. Conditions did not inspire initiative on the part of the slave. Slavery lasted 200 years followed by

another 100 years of legal segregation, a condition that did not apply to other immigrant groups. Thus, the normal means of assimilation through the political process or economic pursuits were effectively denied this group.

The badge of color made slavery enforceable. Until the mistresses and masters began to exercise their "rights" producing children of various colors, it was easy to identify the slave by the most obvious physical characteristic -- the color of the skin. What intensified the importance of the skin color was the color consciousness that gave value to lighter skin -- a phenomenon that exists even today. It is difficult for others to comprehend the influence this color consciousness has had on African-Americans. Isaacs, in the Idols of the Tribe (1975), attempts to explain:

> It (color and physical characteristics) is the one element around which everything else in their lives has been made to revolve, the heart of the identity crisis that is with them every hour of every day and which they need more than anything else to resolve. (p. 66)

Adding to the badge of color was the definition of the slave as property. In the Christian and democratic country, a justification had to be found to enslave human beings (despite being 3/5ths of a person). The solution was to define the slave as property. The Supreme Court in the 1857 Dred Scott case made this definition the law of the land. Slavery also meant that a dual enculturation process was required to learn the ways of the white master -- at least enough to stay alive -- and that of the slave community where some sense of dignity and personal worth could develop. Despite the attempts to eradicate all traditions of Africa, the survival instincts of this immigrant group were such that they were able to adapt many of the customs, beliefs, rituals, and practices from their country of origin. As the generations evolved, these elements of culture became more and more adapted to the American way, creating a unique African-American culture.

The final factor that distinguishes this immigrant group from the others is the road to citizenship. Although the immigration laws changed over the years,

becoming very restrictive at times and even denying citizenship to some Asian groups and Indians, there were legal ways to become naturalized. For the slaves, however, the first step was to become a human being; this the Civil War accomplished. The Constitutional amendments guaranteed their citizenship and voting rights as citizens of the United States. But the road was filled with barriers created by the states. Over the years, these laws were changed until 1954, when the Supreme Court in effect declared in the Brown case that segregation based on race was no longer the law of the land. Unlike the earlier Dred Scott case which reflected the social norms of the day, this decision forced the country to face the American Dilemma. In a span of 35 years, the laws have changed, and greater access and opportunities have been created. But the panacea hoped for in 1954 has not occurred. The hearts and minds of men and women are not so easily changed, even when the law is altered. Culture and habits of the mind and institutions change slowly.

HOW?

In dealing with topics related to race, ethnicity, values and culture, which have an emotional aspect as well as an intellectual or rational element, numerous and varied learning strategies are needed. Knowledge and information is a necessary first step.

Readings

Research studies, theoretical presentations, histories, and other readings are available for the study of these issues. What is essential is that the student be exposed to a variety of perspectives. Immigrant groups have written the history from their special perspective. Slave narratives are now available to give a view from the "other side of the veil" to use the metaphor of DuBois. The view that the African-American had no culture from his/her country of origin is now widely

disputed. Two contemporary books describe the recent immigrants from the Caribbean, especially to New York. Strangers from a Different Shore is a new and well researched study of the immigrants from Asia. A Common Destiny is a rich source of information, sponsored by the National Research Council on the status of Black Americans.

The humanities, especially literature, serve as an interesting source of information. The novels, poems, autobiographies, biographies, and plays written from the point of view of an ethnic group open up the possibility of understanding the human condition in a way that sociological studies cannot. Novak (1980) argues in favor of turning to literature for greater understanding:

> It is hard to step outside one's own culture so as to see it whole. Even when made conscious, aspects of culture such as the distinctively American attitude toward law, for example, are often difficult to articulate in words. It is one of the functions of literature to hold up a mirror to culture in which such secrets of the inner life may be reflected, not by abstraction, but in the full concrete texture of the represented situation. Literature succeeds as an instrument of understanding where scientific description may fail, by rendering the lived forms of life in anecdotal segments so that tacit understandings and practices may be rendered for inspection through a method different from that of abstraction. (p. 50)

The list of possibilities is long and rich. The novel by Paula Marshall describes a young girl from Barbados growing up in Brooklyn; the novels of Toni Morrison, Alice Walker and Gloria Naylor all present some aspect of the lives of African-Americans. The biography of Margaret Lawrence, Balm in Gilead by her daughter, Sara Lawrence Lightfoot can be compared to the life of Pauli Murray as told in her autobiography, Song in a Weary Throat: An American Pilgrimage. Most ethnic groups have a body of literature that can provide the "mirror to culture " suggested by Novak.

Field Visits

No matter how well written and researched or perceptive the various readings may be, other strategies are needed. Some first hand experience with people and groups different from ourselves is a must in order to see for ourselves how others live, work, and play. Some suggestions include a visit to a religious institution different from our own or to a different church within our own faith. For example, a visit to a Black Catholic church that has adapted some of the African traditions would be a different experience for a white Catholic. A meal, a wedding ceremony, a rite of passage ritual; plays, musical concerts; dance presentations; visits to museums, street fairs -- these are all ways of expanding our understanding and experiences with multiple cultures. Another approach is to visit a social agency -- a court or a hospital for example -- to see if different clients are treated differently. The students should record these experiences and write in some detail about what they saw and felt, adding any impressions about the culture of the group visited.

Cases, Role Play, Assessment, Media

Involving students in examining these ideas is facilitated by the use of cases. There are several good sources of cases that deal with issues of race and some ethical dilemmas that result. Requiring students to present a short summary of the facts forces them to separate facts from value judgments. Requiring students to define the issue permits them to "problem find." Students can be asked to write a case based on their own experience. Again, the possibilities are only limited by the imagination and skill of the instructor. Since there are no "right" answers to a case, the instructor must be comfortable with a discussion that allows all shades of opinion to be expressed.

Role playing is another useful technique. Some care may have to be used so that confrontation which often results can be contained and not damage the people involved.

Self-assessment inventories provide another instructional alternative. The questions used for the poll conducted by the Harris Associates for the NAACP Legal and Educational Defense Fund could become the basis of a discussion with the students; their opinions could be compared with the results of the poll. Sample self-assessment questions can be found in the Hernandez book, Multicultural Education. The Anti-Defamation League has a catalogue listing a wide range of materials for all age groups.

Two highly recommended video series with accompanying books are the Eyes on the Prize, a documentary of the civil rights years, and The Story of English, especially the segment on Black English. These can be rented or purchased.

Debates

An underutilized strategy in graduate education is the debate. This strategy can also be used to teach a range of analytical skills. If a book such as Twain's Huckleberry Finn is used as a debate topic, issues can be discussed such as race, American society, irony as a way of dealing with problems of society, slavery as personified in Nigger Jim, and language. A debate opens the possibility of involving the students in a way not often found in graduate education. And it can be fun.

Self Study

If part of "why" the need to give greater emphasis to the issues of race, ethnicity, culture, and values is to know ourselves better, then an in-depth look at our own heritage is appropriate. Since we can also learn more about ourselves by studying other groups, the assignment could be expanded to include a look at a group we know little about, but should. Interviews of family members, family

histories, and studies of a cultural ethnic group are all ways to gain more information about the group.

CONCLUSION

For any of these strategies to be successful, a climate of comfort and respect must be established. Most people are unaccustomed and often uncomfortable with talking about their differences. Too often, especially for people of color, different has almost always meant inferior. If we can gain some understanding of the differences among ethnic groups, we may be able to change the way in which schools are organized so that outcomes will change. A mosaic, not a melting pot, may be the appropriate metaphor for the future.

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Morrison, T. (1987). Beloved. New York: Alfred Knopf.

Murray, P. (1987). Song in a weary throat. New York: Harper & Row.

Naylor, G. (1982). Women of brewster place. New York: Viking.

Twain, M. (1987). The adventures of Huckleberry Finn. New York: New American Library. (Original work published 1895)

Walker, A. (1982). The color purple. New York: Harcourt, Brace, Jovanovich.

Other Resources/Suggestions

Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017. (212) 490-2525. Catalogue of materials for all ages available.

Jackson, B. (in press). Debating Huck Finn. College Teaching.

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Mulkeen, T., Marcus, S., & Finkel, L. (1986). Administrative decision making in schools: A case study approach to strategic planning. New York: Oceana.

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ABOUT THE NATIONAL POLICY BOARD FOR EDUCATIONAL ADMINISTRATION

The National Policy Board for Educational Administration is representative of practitioners, faculty members, and policy makers in the field of educational administration who are committed to reform in their profession. The Board was officially formed on January 20, 1988.

The National Policy Board consists of representatives from the following ten member organizations:

- American Association of Colleges for Teacher Education
- American Association of School Administrators
- Association for Supervision and Curriculum Development
- Association of School Business Officials
- Council of Chief State School Officers
- National Association of Elementary School Principals
- National Association of Secondary School Principals
- National Council of Professors of Educational Administration
- National School Boards Association
- University Council for Educational Administration

The Board's charter outlines three purposes:

(1) To develop, disseminate, and implement professional models for the preparation of educational leaders;

(2) To increase the recruitment and placement of women and minorities in positions of educational leadership; and

(3) To establish a national certifying board for educational administrators.